

The ANSGAR LUTHERAN

A Spiritual Check-up

1. Is my faith in God based on personal experience, feelings, vague hopes or mere convention?
2. How much time do I give each day regularly to prayer?
3. Am I taking the time and trouble necessary to read and understand my Bible so I can apply it to life as I have to live it?
4. Are there any inner dispositions of pride, irresponsibility, laziness, jealousy, malice or resentment which I am consciously allowing in my life and doing nothing to overcome?
5. Am I giving in fellowship, prayer and service to my local Church as much as I expect to get out of it?
6. Am I criticising my Vicar/Minister and/or other Christians instead of trying to help them?
7. Is there any wrong relationship with anyone I should put right even if I do not think I am in the wrong with regard to it?
8. Am I being too "bossy" and possessive or touchy in relationships with others?
9. My money—do I spend too much on myself—cosmetics, tobacco, films, papers, meals, clothes?
10. Have I asked God to show me what I should give to the work of His Church?
11. Am I evading taking up any definite work for God by such false excuses as lack of ability, time, etc.?
12. Have I tried to win anyone for Christ during the last six or twelve months and am I regularly trying to witness for Him?

—World Christian Digest

News and Notes

Please, Pastors, whose parochial reports have not yet been sent in, will you kindly do so as soon as possible. Thanks to the alert ninety, who have already done so!

Sincerely your Statistician,
P. C. Jensen, Blair, Nebr.

Thank you! Mrs. James C. Petersen writes to us that she is so grateful to the many friends who kindly remembered her and her children when Pastor James C. Peterson passed away. "A special thanks to our dear people at the Tabor Lutheran Church, Salt Lake City, who stood by us in every way." She says she will try to reply to each one later.

Viborg, S. Dak. K. R. Jensen, pastor. At the recent annual meeting of the congregation reports were given of the work and progress of Bethany Lutheran Church the past year. New officers were elected. The pastor was given a generous bonus for the past year.

A faithful member, Mrs. Ervin Holm passed away Feb. 9. She was born March 21, 1896. She is survived by her husband and three sons.

Mrs. Mary Johnson, age 77, passed away Jan. 28. She was preceded in death by her husband in 1945. She was a faithful member of the church.

Eugene, Oregon. Rev. H. A. Svendsen, pastor. The Emmaus Lutheran Church Ladies Aid of Eugene, Oregon had their regular meeting Dec. 1, 1955 at the parish hall of the church. All members were requested to bring a Christmas gift for a member of the Sunset Home, Home for the aged. This is a yearly project of the Ladies Aid to bring Christmas Cheer to every resident of the Sunset Home by giving each one a Christmas gift. It is not the gift so much as the feeling back of it that someone is thinking of them.

On December 9, 1955, Andrea Winther passed away at the age of 64. She was a member of the Emmaus Lutheran Church. She is survived by two sons, Clifford of Cupertino, Calif. and Donald of Eugene, Ore.; four grandchildren; one brother, Marius Anderson of Eugene, Ore.; two sisters, Pauline Lindley of Portland, Ore. and Laura Moody of Eugene, Ore. Funeral services were conducted by Rev. H. A. Svendsen. Andrea Winther had a sis-

ter, Elsie Anderson, formerly a Deaconess at Brush, Colorado, Sanitarium, who had passed away a few years ago.

The Boy Scout Troop 115 sponsored by Emmaus Lutheran Church had its Court of Honor December 11, 1955. Nine boys received their First Class Awards, four boys Second Class, three new boys their Tenderfoot Badge, and one boy his third Merit Badge for Citizenship in the home. The Scout Master, A. T. Moos and Assistant Scout Master M. P. Fortier gave reports of the past year events and a short outline of the coming year. The troop has had a successful year, and it will soon be one year since the organization of the Boy Scout Troop at Emmaus Lutheran Church. At the Court of Honor, a display was arranged of the troop equipment and also the boys' personal equipment.

Christian Anderson passed away at his home, January 5, 1956 at the age of 77 years. He was born in Belgrade, Minn. on December 4, 1879. He was a member of the Emmaus Lutheran Church. He is survived by his wife, Louise; two sons, Harold C. of Eugene, Ore. and Arnold P. of Whittier, Calif.; two daughters, Mrs. Hilda Gardner and Mrs. Mabel Christensen, both of Eugene, Ore.; and 13 grandchildren.

Emmaus Lutheran Church congregation had its annual meeting on Sunday, January 15, 1956, following the worship service and a congregational dinner at noon. The budget for the coming year was approved. The pastor's report was given by Rev. H. A. Svendsen. The congregation gave Rev. H. A. Svendsen a special vote of thanks for his outstanding service of the year. Reports from the various organizations of the church were given. The following church officers were elected: Alden Briggs, President of the Church Council; R. D. Burks, Church Trustee; Noie Hirshey, Church Trustee; Harold Anderson, Deacon; Grace Worden, Financial Secretary; Elmer Johnson, Auditor; Chris Briggs, Auditor; Alma Haugsjaa, Church Correspondent.

MEN'S RETREAT AT OKOBOJI

The Iowa District Board in conjunction with the Okoboji Bible Camp board has formulated a committee to plan and sponsor a two day Men's Re-

treat at the Okoboji Bible Camp at Milford, Iowa. An interesting program is being planned to include discussion groups on topics of vital interest to the men of the church as well as recreation and social activities. Further details will be published later. Men in the area are urged to reserve the week-end of June 10th for an interesting and inspiring outing.

Minneapolis, Minn. Immanuel Lutheran, K. M. Matthiesen, pastor. Our congregation has just participated in the city-wide preaching-teaching-reaching mission in which all the Lutheran churches of Minneapolis took part. This mission took place February 5-9. A total of 18 lay visitors had been trained and made calls each evening from 7:00 to 8:00. At 8:00 P.M. there was a special service at the church. Our guest missionary, the Rev. Fred Jacobsen, Albert Lea, Minnesota preached a series of evangelistic sermons at these services.

It is, of course, impossible to measure the real results of such a mission statistically, however, the visitors were able to contact practically all the unchurched that had been listed as the obligation of Immanuel. It is our prayer that this effort may bear real fruit for Christ and His Kingdom and that this may be only the beginning of wider witnessing and service.

On January 22, our new council was installed. The members of the Board of Trustees are: William J. Von Stocken, chairman, William F. Von Stocken, Harold Hanson, Alan Holme, Peter Nielsen; deacons are Alvin Hansen, Carl Jacobson, and Bjarne Rasmussen.

The congregation has adopted plans for the complete reconditioning and possible expansion of our facilities. As a first step, the reconditioning of the exterior of the church is nearly completed.—Corr.

Ruskin, Neb. Immanuel Petersen, pastor. John E. Kaldahl, a faithful worker at Bethany for many years, passed away at his home in Ruskin, January 22, 1956, after a long illness. He had served on the Bethany church board for ten years as secretary and for three years as vice-president. He was a Sunday school teacher for about 17 years.

He is survived by his wife Vera and sons Donald and Vernon Kaldahl.

(Continued on page 6)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1927 at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

torials and Comments

YOUNG PEOPLE'S WORK CAMP

United Lutheran Church will conduct Luther work camps in six states and the District of Columbia this summer during July and August. The Rev. Elie Conrad, Jr., executive secretary of the Lutheran Church of America, makes this statement about the

g with work, the campers participate in Bible Study, and discussions, the Rev. Mr. Conrad said. Each has own travel expenses and a nominal fee toward a living costs.

work camp life, campers learn that the church is not pastor in the pulpit and polite people in the pews," Mr. Conrad said, "but a community of believers living Christ and serving in his name.

this youth realize through hard work and simple through strange cooking and lumpy beds. They share customs, new ways of thinking, new methods of doing volunteer because young people are eager to live atmosphere of Christian fellowship and do something useful for their Lord and their brothers."

decided to comment on this because here is something different. Most of our youth directors and youth think that Bible Study and play will do the work. Sometimes the Bible camps have altogether too much worship. Knowledge without worship does not work. And again the idea is that we must have the youth conventions, and we believe in them. Youth conventions often become just another experience in the life of young people today who by the time the automobile can go to so many places.

In addition of work to Bible camps may be worth trying. How it is carried out we do not know, but it is on the thought to our youth leaders.

PRAYER MEETINGS INSTEAD OF REVOLUTION

When we were listening to the radio and heard the report that the negroes in Alabama have mass prayer meetings to solve the question of segregation. We cannot help but think that these negroes are on the right track. It should make the white people sit up and take notice. If the white people also prayed about it, we believe the Spirit of God would lead them to the right

of the reports from the South make us shudder. It tells us how close we are to the volcano. It tells us about the world problems. We have had the preaching in our land ever since it was discovered. We see how unchristian we are in so many ways! We expect of all the peoples of the world who have little contact with the Christian faith. We could say to the praying negroes in the South:

More power to you. This is the way to do it. It will awaken the conscience of many. God does not want any of his people treated unjustly. He will come to your help as he came to rescue the Israelites out of Egypt.

HOW LENT IS SPENT

Once again we have entered upon that season of the church year known as Lent. For the next few weeks there will be increasing interest in the program of the church, particularly in its services, and on Easter Day churches throughout the world will be thronged by people rejoicing over Christ's victory over death.

In the meantime, how will Lent be spent, not on Wednesday nights and Sundays but in the day-by-day round of work and play?

For some it will be a time of increased devotion. Efforts will be made to live the Christian life more consistently. Thought will be given to Christ's sufferings and sacrifice. More time will be given to reading the Scriptures and to prayer.

For others it will be a six-week period of discipline. Certain objectives will be established, and it will be a matter of honor to see that they are realized.

Still others will spend Lent as a time of self-denial. In this way they will remind themselves of the magnitude of Christ's sacrifice.

How Lent is spent is quite important. The season can be a strait jacket which binds the individual so tightly that he can do nothing, for either good or ill, or it can be a flowing garment which enables him to offer warmth and comfort to all with whom he comes in contact. The rejection of Christ, the failure of the people of his day to understand and accept him, his subsequent death—these can arouse our sympathy for Christ and our hatred for all who fail to recognize him for what he is, or they can move us to the same kind of ministry of compassion to which Christ gave himself.

If Lent is spent in such a way that it is a vital experience for us, whether it be a time of devotion, of discipline, or self-denial, our lives will be enriched permanently. If it is observed as a bleak period of six dreary weeks devoid of hope and joy, it can be a hindrance to our Christian growth.

The disciples, as they lived with Christ throughout the closing weeks of his earthly ministry, became increasingly aware of the opposition to their Master and of his determination to fulfill the Father's will. Only in faith could they project themselves into the future which lay beyond the impending tragedy. The Christian today lives through these weeks constantly anticipating the joy of another Easter. This joy should influence every thought and act during these important weeks.

—Covenant Weekly.

THE CONDEMNATION OF JESUS

By H. C. Jorgensen

Jesus Was Rightfully Condemned



The condemnation of Jesus is usually pictured as a very gross miscarriage of justice. There are those, who on the basis of universally accepted rules of court procedure, are able to show that every step in the trial and judgment of Jesus was unfair, unwarranted and illegal. But Jesus was neither the first nor the last

who suffered because of the miscarriage of justice. That happens all the time, both inside the law and outside of it.

Our purpose in contemplating the condemnation of Jesus is not to show that Annas, Caiaphas, Pilate, the mob that shouted "Crucify", or the chief priests and Pharisees, had Jesus put to death by "unfair dealing and fraud", as Luther would put it. What good would it do anyway? The deed is **done** and **undone**. The mob, the council of the Jews and Pilate had their way. Jesus was condemned as a criminal, and died a criminal's death. In that, the deed was done. We cannot undo it, and there is no purpose in undoing it. That would not bring justice into the trial and death of Jesus. And anyway, God **undid** the act when Jesus was raised from the dead. We can by no means bring justice into the condemnation of Jesus.

And, after all, Jesus deserved to die.

Jesus Was Rightfully Condemned For Our Sins

It was written of our Lord that His name should be called Jesus (Savior), for He should save His people from their sins. It was God's sincere offer to mankind that He would make His own Son an offering for sin. "The Lord has laid on him the iniquity of us all." Isaiah 53:6. And what an ocean of iniquity it is, from Adam until now. The sins of man against man, of man against God, are so vast in quantity and in consequence, that we realize but a fraction of it. In our unbelieving and sinful state we hardly recognize it at all, but give it other names and other definitions, in a vain attempt to take away its condemnation. But it is there, ever threatening the life and welfare of mankind.

It is for this Jesus was condemned; all of this, the

murders, adulteries, blasphemies, hatreds, the lack of responsibility, the duplicities, the selfishness, the seeking, the boasting, the wilfulness. So when God said "I will take this upon myself," He took upon Himself if He were to be sincere, the condemnation for man's sin. He was rightfully made to pay because He had said "I will pay."

We Do Not Pity Jesus, We Reverence Him

When a man assumes the debt of a foolish or scoundrel partner, we may pity him, but more likely we admire him, as we do Abraham Lincoln, who took upon himself the debts of a delinquent partner in business. So the mood of Lent is not to be one of pity for Jesus but rather of holy awe and reverence for the almighty power and grace of God that could bear on the tree the sins of the world, without bankrupting Himself. Jesus is not to be pitied, but to be honored and worshipped. He took upon Himself the burden of our sins, and that was a terrible burden. But He was strong enough, merciful enough and holy enough for it.

The Mood of Lent

How strong and adequate are we then, who call ourselves the Christian name and grace. When we are asked to take up our cross and follow Jesus, dare we say: "I cannot serve this cross, not necessarily because of my sin, but because God deals with that in another way, but because I have assumed some of the burden of Christ's body, my Church. I have pledged my life to Christ, therefore I am sincere, I have pledged myself to the cost of becoming a Christian."

Christians are ever admonished to be compassionate. Love was designated by the Apostle Paul in I Corinthians 13 as the cardinal Christian virtue. The Apostle John in his first Epistle, Chapter 3, verse 20, writes: "For he that loveth not his brother whom he hath seen cannot love God whom he hath not seen." It is not for us to pity Jesus, even as a Lenten exercise. He is triumphant and exalted. He is the Champion. You don't pity champions! You honor them! When we behold Him we are to marvel at His greatness and His grace. Our God is wonderful in power and in mercy. He said He would pay, and He did pay. The lesson for me is: "Do I have the grace to exalt Him as I ought?" For Himself He does not ask for pity, but He does ask for a sinful and ungrateful world.

Church News from here and there

Priest becomes Protestant

A sensation has been created in America by the publication of **Why I Left Roman Catholicism**, by Luis Ponsa, a former Spanish Jesuit widely known in philosophical and psychological circles in Spain and Latin America. The author founded two psychiatric institutions, in Barcelona and Madrid, and in 1950 was elected vice-president of the International Committee of Catholic Pathologists and Psychiatrists. He became interested in Protestantism when Cardinal Segura asked him to lead a fight against the diocese of Seville. He writes: "I could never have thought of studying Protestantism in the light of the fact, much less of becoming a Protestant myself, if I had not been obliged to lead a fight against it. It was up to me to convince Protestants of their errors, and to do so I had to find out what Protestantism means and to train Catholics to fight it with its own favorite weapon, the sacred Scriptures. But what happened was that the Scriptures conquered me." Eventually Ponsa felt he had to leave Spain in order to live in security. He is now teaching at the Protestant Union Theological Seminary in Buenos Aires. His new book, **Why I Became a Protestant**, has also had wide circulation.

Announce Plans For First Conference on Luther Research

St. Paul, Minn.—Plans for the first international conference on Luther research were announced at the 24th annual meeting of the National Lutheran Council here.

The conference, organized by the Lutheran World Federation, will be held at Aarhus, Denmark, Aug. 13-18.

Along with Lutheran theologians, a number of prominent Methodist, Congregational, Anglican and other Protestant scholars are expected to participate.

Among the American theologians invited to deliver major addresses is Roland H. Bainton, Congregationalist scholar of Yale Divinity School, whose biography of Martin Luther is currently on American newsstands in pocket edition.

Bainton will open the conference with a report on "Problems of Luther Research."

Organization Of Women

Rejected By 130 Presbyteries

Philadelphia—Votes in favor of or-

gaining women have been cast by 130 of the 256 presbyteries of the Presbyterian Church in the U.S.A. Twenty-six presbyteries have rejected the proposal.

The overture was sent down to the presbyteries by the Church's 167th General Assembly which met at Los Angeles last May. Approval by two-thirds of them—172—is required to make it Church law.

Opposition to the proposal is expected to be concentrated in the smaller presbyteries, most of which probably will defer voting until shortly before the next General Assembly meeting in May.

Ten Commandments For Writer

Purser Hewitt, managing editor of the Jackson (Miss.) Clarion-Ledger, propounded for the Baptist editors a "Ten Commandments of Journalism." He listed them as:

1. Thou shalt write with brevity.
2. Thou shalt explain all difficult words and answer all questions.
3. Thou shalt study the tools of thy trade.
4. Thou shalt plan to use pictures, charts, graphs, and cartoons.
5. Thou shalt not overlook features.
6. Thou shalt always prepare slightly too much copy for the papers.
7. Thou shalt prepare copy systematically and send it to the printer in orderly fashion.
8. Thou shalt not mix fact and opinion in news stories.
9. Thou shalt present both sides of the question and champion one of them in editorials.
10. Thou shalt fight against mistakes of all kinds with all thy might.

Report Lutheran Church Still Alive In Russia

Maulbronn, West Germany — An Evangelical-Lutheran Church still exists in Russia although it was forcibly dissolved by the Communists 19 years ago, returning German war prisoners have reported.

A speaker at a gathering of refugees here, sponsored by the Young Men's Christian Association, said prisoners returning from Siberia told of meeting Christians there who still regard

themselves as members of the "Evangelical-Lutheran Church in Russia."

The POW's said some Lutheran groups in Russia have preserved this tradition and faith and meet in private rooms and cellars for services and prayers.

The Church was abolished in 1937 by Russia's anti-Church laws. Most of its members were persecuted, imprisoned or scattered over the country.

At the turn of the century the Church consisted of five districts. Three of them comprised what later became the Baltic States, while two—St. Petersburg and Moscow—covered the area of Russia proper.

The Moscow district was the biggest Lutheran church district in the world, covering an area of more than 20 million square kilometers and including the whole of Central, Eastern and Asiatic Russia. The Russian part alone had a constituency of about one million members.

The Church's last bishop, Dr. Malmgren, was expelled in 1935 and died in 1946 at Leipzig, in the Soviet Zone of Germany. None of the 198 active pastors officiating in 1917 practices his ministry. Most of them were executed or deported.

Omaha Church Leaders Seek Action Against Hoodlums

Omaha, Neb.—Church leaders here have started a movement to clean out the hoodlums.

The action came after a wave of robberies, holdups and sex offenses.

"Laxity and leniency of law enforcement and punishment are responsible," said the Rev. Edward W. Stimson, chairman of community and civic relations for the Omaha Council of Churches.

Calling on all Omaha citizens to help, Mr. Stimson said:

"The reputation as home base for robbers, burglars and hoodlums makes all decent Omahans hang their heads in shame.

"It is time the decent citizens who appreciate the good aspects of life in Omaha and want her to progress became aroused.

"We shall welcome the help and advice of public-minded citizens and groups in formulating a constructive policy."

Msgr. Daniel E. Sheehan, chancel-

lor of the Omaha Roman Catholic Archdiocese said: "We like to glory in the progress of our city, in its beautiful homes and churches, schools and universities. This sort of thing makes us wonder if we are making any progress."

Mayor John Rosenblatt advised the thugs to "get out of Omaha and stay out."

An unsolved murder of a co-ed on the University of Omaha campus, bold daylight robberies and a rash of other crimes prompted the church leaders to speak out.

Lutherans Establish Inter-Cultural Outreach Program

Minneapolis, Minn.—Establishment of a Lutheran program of "inter-cultural outreach" was announced at the 38th annual meeting of the National Lutheran Council here.

Dr. H. Conrad Hoyer, Chicago, executive secretary of the council's di-

vision of American missions, said the purpose of the program is to "reach and win and include in our fellowship" various cultural groups in America "not now normally reached by the Gospel."

The secretary of the inter-cultural activity office will be the Rev. Alf M. Kraabel, pastor of Our Saviour's Lutheran church in Minneapolis since 1952, who will assume his new duties in Chicago on March 1.

Dr. Hoyer said the churches must be reminded that cultural groups like Indians, Mexicans, Orientals and agricultural migrants, "who have hitherto been largely unreached by us, ought to be reached and won and included in our fellowship."

Lutherans must learn how this can be done, he said, because "we are bewildered and often fail when people moving into the neighborhood (of Lutheran churches) are of extremely different backgrounds."

THE LIVING WORD

By Luther A. Weigle

"Conversation" and "conversant"

The archaic use of the word "conversation" in the King James Version of the Bible is so misleading, and so completely abandoned by the revised versions and modern translations, that it will be well to cite other examples, in addition to those given in this column two weeks ago. I will quote the renderings of the Revised Standard Version, and state in parentheses the archaic phrases which they have displaced.

In Galatians 1:13 Paul refers to his "former life in Judaism" (conversation in time past in the Jews' religion.) He reminds the Ephesians (2:3) how "we all once lived" (we all had our conversation in times past) as children of wrath; and he urges them (4:22) to "put off your former manner which belongs to your former manner of life" (put off concerning the former conversation the old man). He exhorts the Philippians (1:27) to let their "manner of life be worthy of (conversation be as it becometh) the gospel of Christ," and declares that "our commonwealth (conversation) is in heaven" (3:20).

Timothy is encouraged, in spite of his youth (1 Timothy 4:12), to "set the believers an example in speech and

conduct" (be thou an example of the believers, in word, in conversation). Among the injunctions in the Letter to the Hebrews is (13:5) "Keep your life free from love of money" (Let your conversation be without covetousness). If a man is wise and understanding (James 3:13), "by his good life let him show his works" (let him shew out of a good conversation his works).

Peter counsels his readers (1 Peter 1:15; 2:12) to be holy "in all your conduct" (in all manner of conversation), and to "maintain good conduct among the Gentiles" (having your conversation honest among the Gentiles). He warns (3:16) that some may "revile your good behavior in Christ" (falsely accuse your good conversation in Christ). He encourages them (2 Peter 3:11) to "live of holiness and godliness" (holy conversation and godliness).

In the Old Testament "the strangers that were conversant among them" means "the sojourners who lived among them" (Joshua 8:35); and "as long as we were conversant with them" means "as long as we went with them" (1 Samuel 25:15).

NEWS AND NOTES

(Continued from page 2)

W. M. S.

The Executive Board of the W. M. S. of the U.E.L.C. met Friday, Feb. 17th, 1956 in the home of the president, Mrs. T. C. Hansen at Cedar Rapids, Iowa.

The following reports were:

- (1) From the Board of Foreign Missions, by Mrs. P. G. Rasmussen.
- (2) From the merger meeting October 8th, 1955.
 - (a) E.L.C. headquarters in Minnesota, by Mrs. T. C. Hansen. Representatives of the W. M. S. organizations of the U. E. L. C. synods agreed upon the following statements which they submit for consideration:
 - (a) I is agreed that in the Church there shall be no auxiliary organization for the women of the Church. Such organization to include all women who are members of the Church.
 - (b) It is agreed that such men's auxiliary shall be administered by a committee of Women's activities.
- (3) From the merger meeting in November, 1955.
 - (a) Springfield, Ohio, attended by Mrs. Edwin Jorgensen.

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- (4) From the Lutheran World Federation meeting held Feb. 6th, 1956 at Chicago, Illinois. Mrs. P. G. Rasmussen.
- (5) From the Literature Committee by the chairman Mrs. S. Jorgensen. Ten programs are being prepared and will be published in the form of a booklet in the near future.

The board is most happy and thankful for the response to missions. However, we should remind the society that dues should be taken care of as the treasurer must close her books March 31, 1956.

Respectfully submitted,
E. Irene Christiansen
(Recording Secretary.)

Portland, Oregon. C. Scriver, pastor. Bethany Lutheran Church called Bill King, a seminary student from Trinity Seminary, Blair, Nebraska, intern. He will come after the summer year. This congregation has about 100 baptized members, so the calling of an intern is a great venture. The congregation believes that this additional help may make the work more effective. 46 new scholars have started the Sunday school since September.

(Continued on page 15)

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

WIN THEM FOR CHRIST

By John W. Grimley

I hear the drums of Africa! At full moon they fill the night with throbbing sensuous rhythm; every African hearing the beat of the drums finds a response drawn forth from the depths of his soul. He begins to chant the song they beat, his body sways to the rhythm, his feet shuffle in time to their pounding and his face takes on a strange trancelike appearance as his spirit is enraptured by the spirit of the drums. These are the people we are to win to Christ.

When there is no moon and the night stillness is broken only by the occasional barking of a dog or the far-off moaning of a hyena, the silence is suddenly shattered by the scream of a woman who has found that one of her family has gone to the spirit world. The quiet village is now in turmoil; friends and neighbors hurry to the place of death. Some throw themselves on the ground in agony of soul; some wail unceasingly. The drumming of the drum begins and the sobbing chant of the dance of death goes on through the night—and the next day—and the next. These are the people to whom you have sent a mission.

There in the shade of the great tree, we see a young man weaving narrow strip cloth. His homemade loom is made of sticks and corn stalks. Others are spinning thread with primitive spindles. And there is an old grandmother sound asleep on the gnarled roots of the tree. Her daughter's child is also asleep in the dust, with undisturbed flies covering its face. Africa is not only a land of grand vistas of sunshine and light; it is a land of flies and filth and disease. But to them the church has gone to win them for Christ.

In the near-by village of Wamdiu, the cry of a new-

born child is heard. Upon asking about the child's cry, an evasive answer is given for at the first cry of life an old woman sitting by takes the child and plunges it into a pot of boiling water. The child was not born to live, but to die! In this village every young girl, before she goes to her husband, is expected to have from two to four illegitimate children, all of whom are killed. It is a test of fertility and one of the most diabolical practices imaginable. But these are the people to whom the gospel of Christ offers salvation from these devil-forged bonds of tradition.

Several girls have preceded us to a Higi compound, and others are on their way. Some have turned back, but inevitably they will return. A girl kneels upon the ground with her head between the knees of an older woman. The wife of a blacksmith kneels behind her and with her left hand pinches the skin of the small of the back, and with the crude flat knife makes a tiny incision slightly more than a quarter of an inch long. The black outer skin parts, the pure white under layer shows through. It stays white but a moment, then slowly turns pink as a red drop of blood forms. Hundreds of these are made, beginning with the small of the back and up over the shoulders. Blood runs thickly. Previous to this ordeal, endured without a whimper, these girls have had their abdomens done with similar designs. Every girl in the Higi tribe must then have her back done before going to her husband. These are the people to whom you have sent a mission—a mission bringing the gospel of salvation, a gospel of good news concerning One whose blood was shed that all men might be freed from superstition.

LORD GOD OF MORNING AND OF NIGHT

By Francis Turner Palgrave

Lord God of morning and of night,
We thank Thee for Thy gift of light:
As in the dawn the shadows fly,
We seem to find Thee now more nigh.

Fresh hopes have wakened in the heart,
Fresh force to do our daily part;
Thy thousand sleeps our strength restore,
A thousandfold to serve Thee more.

Yet whilst Thy will we would pursue,
Oft what we would we cannot do;
The sun may stand in zenith skies,
But on the soul thick midnight lies.

O Lord of lights! 'tis Thou alone

Canst make our darkened hearts thine own:
Though this new day with joy we see,
Great Dawn of God we cry for Thee!

Praise God, our Maker and our Friend;
Praise him through time, till time shall end;
Till psalm and song his Name adore,
Through heaven's great day of evermore!

A NEEDED ART

Ask God to give thee skill in comfort's art,
That thou may'st consecrated be
And set apart,
Unto a life of sympathy:
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christ-like touch.

Anon.

A NATIVE SUDAN PASTOR WRITES ABOUT THE FIRST ALL-AFRICAN LUTHERAN CONFERENCE

AS AN AFRICAN PASTOR SAW IT

By Pastor I. G. Ezra Lamurde

We asked Mr. Donald Wahlgren of Sudan if any of their natives went to the All-African Lutheran Conference in November. Mr. Wahlgren got one of the native pastors to write about his experiences. We print the article in the language of Pastor Ezra.

The conference was held in East Africa, so the trip went from Numan to Jimeta to get a plane, then to Kano and Jos and to Brazaville. From Brazaville they went by steamer to Leopoldville. From there they went by plane to Albertville close to the Tanganyika Lake and then to Tabora. There they visited a Moravian mission, and went by train to Dodoma, and then by bus to Arusha, and again on a small train to Moshi.

We have simply given the schedule of Pastor Ezra and his companion, Pastor Pilgaard-Petersen, so far in order to abbreviate the story. From now on we quote Pastor Ezra:

On the way we were able to see Mt. Kilimanjaro, the highest mountain in Africa. On the top if it snow was laying like fleecy clouds. When we reached the railway station. Rev. Pilgaard told me to wait for him while he went to inquire about a place for us to stop over. He went into a building and I sat down by our baggage. I waited and wondered whether he would return. There were some natives working at the station, going in and out of the building, so I asked one of them about him but he answered me in his own language which I could not understand. I didn't know where to ask then and I began to be troubled by many thoughts. Suppose something had happened to Malam (a Hausa title about equal to Mister), what should I do? By and by a black man came up to me and asked me in English if I were Mr. Ezra Jangare from Nigeria and if I knew Mr. Petersen. Then I knew Malam was still living. He told me to follow him and he explained that Mr. Pilgaard had gone to the bank to get some money for them. He took me to some German missionary ladies who were going to the conference, too. They received me with much happiness and many questions. When Mr. Pilgaard returned we found out that we could go on to Marangu (the place where the conference was to be held) by car with those ladies that day, so we did not have to remain overnight in Moshi.

On Sunday evening our conference was opened. That morning the Governor of Tanganyika came in order to welcome the visitors who had gathered. The people assembled outside in an open space which had been prepared for the service because a building could not hold all of them. There were so many people there that they were as thick as flies. From among the delegates a few were chosen to greet the Governor, Sir Edward Twining.

I was one of them. When he had finished greeting the Sunday service was begun. I cannot begin to describe it; one needs to see it for himself. There were many hymns by the choirs that I enjoyed so much.

We gathered again in the afternoon for worship. At that time we heard messages from some of our fellow workers. The governor also gave us a good message. He encouraged the Lutherans in their work. After the service we who had been chosen to greet the governor were invited to have tea with him. When we had drunk tea, he said good-bye to us but he asked each one of us where we came from and what our name was. Indeed the governor was congenial.

Now I will continue with news of what had brought us there. The program had previously been prepared and put in a small book together with the names of the delegates, visitors and speakers. Also everyone was given a badge in the form of a cross. The delegates had red, the visitors green, and the speakers white. The committees also had theirs. On each there was a place for the person's name. Thus we wore our badges and everyone knew who we were and where we came from. Everything certainly was arranged in good order.

The conference continued on Monday. We always gathered in the conference hall and there we were taught from the Bible. The conference was carried on in four languages—English, French, German and Swahili. With the help of ear phones we could hear the speaker in any of the four languages. Indeed, the white man was amazing! We heard many words from our fellow-members about our Lord. From Monday through Wednesday in our Bible Study we heard about "Christ the Crucified Lord"; then from Thursday to Saturday our study was about "Christ the Coming Lord." We heard many good words on these topics. Besides these, there were several other topics discussed. They include "The Gospel of the Closed Doors; The Growing Church; Strengthening the Ministry; Revival in the Church; Quo Vadis Africa? A Serving Church; The Church and Its Environment. I am not able to tell you all about this. But these became as weapons to me in the work of the Lord. I am not able to forget the great blessing which I received at this conference. "Quo Vadis Africa? Truly I wonder what are the thoughts in every part of my country on this. I still hear this word in my heart.

(Continued on page 13)

WE HAVE A BOOK HERE

By Elmer W. Anderson

"We have a book here" was the general theme of the Secretaries of the American Bible Society as they reported to the Advisory Council of that Society at the Bible House, 450 Park Ave., New York, N. Y.

After a word of welcome had been extended to the members of the Advisory Council, the Secretaries of the American Bible Society reported on the scope of their activities in the Society under the following sub-divisions:

- 1). Why we **distribute** the Book.
- 2). We **translate** the Book.
- 3). We **publish** the Book.
- 4). We **distribute** the Book at home.
- 5). We **distribute** the Book overseas.
- 6). We **encourage the Reading** of the Book.
- 7). The Blind **see** the Book.
- 8). We **publicize** the Book.
- 9). We **visualize** the Book.
- 10). Our Armed Forces **use** the Book.

There were 76 representatives present representing denominations, with 26 specially invited guests. The Planning Committee stated in the preface of their report: "The Bible is God's Word. It is the common bond of our denominations, and the common book of Christian Faith." In the words of Dr. Francis C. Miller, Secretary of Public Relations of the American Bible Society for many years, in an editorial in the July 1955 BIBLE SOCIETY RECORD, "The Bible not only attests God's miracles of Grace. It is a miracle itself. The Bible should not be compared with other books. It is so much more than a book."

The Advisory Council of the American Bible Society is composed of representatives of Protestant denominations in America. Your writer was appointed by Dr. H. Bersild, to represent the United Evangelical Lutheran Church on the Advisory Council of the American Bible Society.

In addition to the publication and distribution of Scriptures, there is the work of translation of Scriptures into other languages. It is reported there are more translations in process now than in any other time in Christian history. Although this century is only a little more than half completed, it has brought forth the Bible or portions of it in 541 new languages, making a total of 1084 languages of the world in which at least a portion of the Scriptures is translated. There is scarcely a major language in the world which is not now receiving a revision of the Scriptures. Possibly the greatest news of the year has been the enthusiasm with which the Kogotai (colloquial) Bible in Japan has been received. For more than a hundred years the Scriptures have existed in the Japanese language, and even though Japan has a reputed literacy of 98% (the highest in the world), until this last year less than 50% of the Japanese people could have read the Bible with ready understanding. The Word of God had remained masked and

chained by rare words, difficult grammar, and unfamiliar stilted style. But now all of this has changed. On April 15, 1955, at the great Ginza Church near the Bible House in downtown Tokyo, the new Kogotai (colloquial) Bible was released to the Japanese people. This translation was awarded special recognition by the Mainichi Shimbun, Japan's leading Daily Newspaper. This award is similar to the Pulitzer Prize in the United States. Since its publication at Easter time 1955, the new Kogotai Bible has sold more than 75,000 copies, and the rate of sale continues undiminished. To the present moment, the Christian message has been exceedingly slow in capturing the minds and hearts of the Japanese people. In a nation of more than 85 million, there are less than a quarter million evangelical Christians, and there has been little variation for more than 20 years. But now, we may expect to see history add a new and glorious chapter to the redemptive effect the Bible has upon a people when it comes to them in a language understandable in their present day speech.

To a large extent, the Bible Society's story is told again and again because it is a good story, a newsworthy story. Its program of World-wide Bible Reading, its foreign work on every continent except Australia, its Translation Department, its work for the Blind, its program of National Distribution of over 9 million volumes, and particularly its unique function of serving and representing more than fifty denominations in making God's Word available to all who wish to read it, is an exciting story that deserves worldwide attention in all media of communication. The task ahead is to find the means to tell it more often. The Bible Society is looking to individuals, congregations, auxiliary organizations of congregations, denominational bodies for financial support. The budget for 1956 was set at \$3,858,000.00 of which they estimate \$900,000.00 will be forthcoming from congregations; \$1,086,000.00 from individual donors; \$885,000.00 from Annuities, Legacies and Trust Fund Income; and \$28,000.00 from miscellaneous sources. You will notice they anticipate their largest source of income from individual donors, and secondly, from congregations.

DAILY BIBLE READINGS, which may be obtained from the office suggests a particular portion to be read for each day of the year. These Bible Readings were a great source of inspiration and comfort to many during the recent World War, when parents at home, and sons in the Service of their Country, with these Daily Bible Readings could read the same portion each day.

If there is other information you may be seeking in the interest of the spread of the Scriptures and Bible Reading, write to:

American Bible Society
450 Park Ave.,
New York 22, New York

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Penitential Psalms

By Robert N. Hansen

PSALM 38

Here is a "hymn" in which the writer, David, is laboring under a tremendous burden—both, it seems, of physical illness and of mental anguish from a sense of guilt. Apparently he felt as if he had been forgotten by God, and therefore he recounts his sorrows and cries mightily to God for help. Among the things which David brought to his own remembrance, the first and foremost were: (1) his past trials and his past deliverances. The great point, however, in the psalm is to bring to remembrance (2) the depravity of our nature. There is, perhaps, no Psalm which more fully than this describes human nature as seen in the light which God, the Holy Spirit, casts upon it in the time when He convicts and convicts us of sin. Therefore, for our own application, much of the Psalm must be interpreted in a symbolic sense, that is—sickness referring to human sin and guilt.

Looking at the psalm and its writer today we probably would say: Here is a man who certainly is "down in the dumps." He is on his knees before God sincerely pouring out the things in his heart. "Do not chasten me in Thy wrath, O Lord," is his cry. He was afraid, judging from his outward circumstances, that God was angry with him and thus punishing or chastening him. We do know from the New Testament and especially the letter to the Hebrews that certainly God in **love** may chasten or discipline us for our own good, just as parents discipline a child out of love and for the child's own good. (Read Hebrews 12:1-17 regarding this.) In this psalm David is fearful that God may be chastening him out of divine **anger**, not love, and he cries for mercy.

"There is no health in my bones because of my sin. For my iniquities have gone over my head; they weigh like a burden too heavy for me." Listen to this cry of the despairing sinner. We get the impression that his sense of guilt is affecting his physical health. Today we know that there is a definite relationship between mind and body. Doctors have estimated even as high as 70% of all the patients who come to their clinics for treatment need psychiatric counseling rather than medication, in other words, because they are not "at peace" in their minds, their complex bodily systems are not functioning properly. What such people need is the peace that passes understanding which comes through peace with God, Who is the Master "Psychiatrist." God filled the prescription Himself when He came to earth in Jesus Christ and gave the invitation: "Come unto Me, all

ye who are heavy-laden, and I will give you rest unto your souls." (Matt. 11:28, 29) This is this psalmist needs to know and hear; his iniquities his burdens are too heavy for him to bear. Are you similarly troubled? Give them to the Lord! Take His Word! Find for yourselves the promised peace and joy.

"My friends and companions stand aloof from me, because of my plague." (v.11) We are reminded of the "prodigal son" who in his loneliness bore the consequences of his **Sin separates**—not only man from God, but also in many cases, man from his fellow beings.

"Those who seek my life lay their snares... and they will hate treachery all the day long." (v.12) At this point David inserts a new cause of lament—his worry about his political enemies. The Lord Jesus may well have used this part of this psalm in His agonizing prayer in Gethsemane. He so frequently quoted from the Psalms and this verse in particular could well describe the scheming minds of His enemies—the chief priests, Pharisees, and the scribes. David (vv. 13 and 14) goes on to say that thus far he is ignoring their slander and lies about him. There is "no rebuke in his mouth." The silence of Jesus during His trial, as He is being abused, made fun of, whipped and mistreated, immediately comes to our minds.

The psalmist knows, however, that in humility before God lies his answer. He is at the point of "falling apart"—"breaking down"—and in humility he asks Him to believe him before "his foot slips" and gives cause for his enemies to rejoice—to say in effect: "See, we told you your faith in your God was useless!" Young people (and adults) today seem to realize too little that every time their "feet slip" into a certain sin, the non-Christian who are watching closely nod in joyous agreement and say: "See—their deeds do not match their creed." How important it is to guard our every action, lest our "slip" serve as an excuse to keep someone from becoming a Christian.

The final prayer of David in this psalm is one which every Christian might use for himself, "O my God, do not far from me." The Lord in later revelation has given us the assurance: "Lo, I am with you **always**." Do you believe that, Leaguer? If you do, then you will seek each day of your life that it will be a close walk with your Savior—a walk with a guaranteed future!

(Next week: Psalm 51)

MINNESOTA DISTRICT LUTHER LEAGUE CONVENTION

Luck, Wisconsin

May 3-5

Speakers: Pastor LeRoy Andersen, Synodical League President
Pastor George Robertson, Synodical League Director

INES

rom

OUR YOUTH DIRECTOR

HAVE YOU HEARD?

By George J. Robertson

HAVE YOU HEARD?

...that Lutheran young people around the world are uniting in a study of St. Paul's letter to the Ephesians during 1956? Well, they are.

This Bible Study was planned by the Lutheran World Federation. It will be carried out (we hope) in all nations where there is a Lutheran Church holding membership in the Lutheran World Federation. We hope that young Lutherans whose churches are not members of the Federation will also take up the study.

WHY DO IT?

The purpose of the study is not to see how many Lutheran young people in how many nations or in how many languages may study the same book of the Bible at the same time. No, there is a much more important reason for it. The purpose is to direct as many Christian youth as possible to search the Bible for the answers to the spiritual, social and political problems which face us as a human race today.

Now you can see why "THEY WERE MORE THAN FREE" was chosen as the theme of the study. The cry of humanity is for freedom. But freedom is not enough. The Christians in Ephesus were more than free, and it is our purpose to find out how we too can be more than free, and how this will help us solve the problems which make nations so frightened and anxious, so distrustful of one another.

HOW CAN YOU TAKE PART?

Dr. Krister Stendahl of Sweden was asked to prepare a study guide. This guide has been adapted by Erman Lunder for use by Luther Leagues. The first part has been published in the First Quarter of YOUTH PROGRAMS for 1956. The rest of the guide will be published in future issues. You can take part in this study in your Luther League. If you have no Luther League, you might take it up on Sunday morning in your Young People's Bible Class. As a last resort, write to your YOUTH OFFICE, Royal, Iowa, for a copy of YOUTH PROGRAMS. They sell for 40c per copy.

HOW WILL WE KNOW WHAT OTHERS FOUND?

In order to pool the findings of Lutheran young people from Africa, India, Scandinavia, Germany, Canada, the United States, etc., etc., a get-together is planned for August 6-11, 1957 at Luther Memorial Camp, Lake Kakoppe, Onamia, Minnesota. There we will share our findings in our study of Ephesians and see how we can relate these findings to our lives.

HOW CAN SUCH A

YOUTH CONFERENCE BE HELD?

The answer to that question is found partly in the

fact that the Lutheran World Federation will be meeting in Minneapolis a week later and many of these young Lutherans will be coming to attend that Conference. The other part of the answer is that the Luther Leagues of the Synods in America are inviting young people to come from abroad for this occasion. We have offered to pay their expenses from the time they reach the U.S. until they leave. We plan to have them come in the middle of June and visit Luther League Leadership Training Schools, Bible Camps, Conventions and local Luther Leagues before the meeting in Onamia. Our U.E.L.C. Luther League voted at its last convention to raise \$500.00 toward the sponsorship of some of these guests from abroad.

THERE'LL BE A SCRAMBLE

You and the rest of our Luther Leaguers will want to be at Onamia for that wonderful week, but remember, we can take care of only a small group from the thousands of Leaguers in the Lutheran Synods of America, so we will have to be content to bring just a few from our Synod.

BUT DON'T GIVE UP HOPE

You could be one of the fortunate ones! But, if not, you can attend the wonderful week-end of Youth activities which is being planned for Minneapolis during the L.W.F. Convention. Better start saving those dimes and quarters now. But don't forget to get in on that world-wide study of Ephesians.

FOOD FOR THOUGHT

Pithy sayings of Olfert Ricard culled from his writings by Svend Rehling have been translated by Einer Romer, pastor at Avoca, Iowa.

Olfert Ricard was the father of the modern Y.M.C.A. of Denmark and a noted pastor in Copenhagen. The deep impression that he made on his own generation stands out as a shining example of beautiful and attractive Christian manhood.

The Gospel lives because Jesus lives.

Acquiring good habits is the secret of character formation. Then why should we not take the help that habit may give us in our spiritual life and surround it with holy habits.

Wherever sin has sway, there doubt spreads; and where doubt has sway, there sorrow sits on the throne.

If we could see the continuation of the lines of our present life into the future and into eternity, we would thank God for our unanswered prayers.

May God grant unto us first to let Jesus serve us, and then to serve Him the rest of our life.

BY THE FIRESIDE

THINK, WHEN SOME DAY

A translation of W. A. Wexel's "Tänk, naar en Gang" (1956)

By Olaf M. Norlie

Think, when some day the murky haze will vanish
Which hovers over every human life,
When day eternal comes with light and banish
Each obstacle that makes one's life a strife.

Think, when some day is solved each puzzling problem,
Each question answered I have pondered on,
But never could with all my brooding solve them,—
God's plan that day will come to light anon.

Think, when some day each heartache gone, extinguished,
Each wound is healed, each wish and want is met,
Each tear wiped dry, each thing for which I languished,—
All these in God's embracing love I get.

Think, when some day, with eyesight unobstructed,
I shall see Him, my Faith, my Hope, my Love,
Shall kneel before Him, as I was instructed,
And sing my thanks and praise with hosts above.

Think, when some day I shall be sinless, holy
In thought, desire, in conscience, will and act,
When I no longer need be fearful, lowly,
And tremble lest I might some sin enact.

Think, when some day in Heaven's endless glory
My friend and I, companions here on earth,
Will never tire of life's eternal story,
And oft review our earthly life from birth.

Dear Jesus, may my heart think more of Heaven,
When paths, I walk, seem hard and steep and long!
Such thoughts to me will be a precious leaven
And make me smile through tears and sing a song.

Editor's note: The above translation is done by Dr. Olaf M. Norlie of St. Olaf College, Northfield, Minn., on his 80th birthday. It is the same hymn as we have by another translator in our Hymnal No. 380. It is well that someone is constantly trying to translate and improve the translations of the hymns we got from other nations.

WHICH ARE YOU?

A lot of Christians are like wheelbarrows—not good unless pushed.

Some are like canoes—they need to be paddled.

Some are like kites—if you don't keep a string on them, they fly away.

Some are like footballs—you can't tell which way they will bounce next.

Some are like balloons—full of wind and ready to blow up.

Some are like trailers—they have to be pulled.

Some are like a good watch—open face, pure gold, quietly busy and full of good works.

—Selected.

A CONSECRATED CAR

He couldn't speak before a crowd,

He couldn't teach a class,
But when he came to Sunday School

He brought the folk "en masse"

He couldn't sing to save his life,

In public, couldn't pray,
But always his old "jalopy" was

Just crammed on each Lord's Day.

And though he could not sing or speak,

Nor teach, nor lead in prayer,

He listened well, he had a smile,

And he was always there—

With all the others whom he brought,

Who lived both near and far,
And God's work prospered,
for he had
A consecrated car!
—The Duncan Christi

MEMORIES OF AN OLD CHURCH

By Rosina Frahm Nelson

Blair, Nebraska

It is always sad when at journey's end
We must bid farewell to a long-loved friend,
A steadfast friend, who thruout t years
Has seen us thru joy and the heal break of tears.

Who can say there was naught b brick and wood
In this old red church which so lo has stood
On the corner here 'neath the endle sky
Pointing its towering spire on hig

Helpless babes were here brought Thee
Before the font. And on bended kn
Later received Thy body and blood
Partook of the gift of the healing flood.

Memories tug at the heartstrings no
As we pause to recall how the marit
vow
Was spoken in earnest and joyous
breath
Inside these walls. There was also
death
For many earthly bodies were la
away
To await the call on resurrection da

These walls can speak, for more th
sand
And brick went into their making
And
It was God's own Spirit that gave
birth
Because He needed a place on ear
To gather together His flock of she
Rousing them from their sinful sle

We leave you now, with memories
dear,
God bless the souls who have w
shipped here,
Who heeded the call of the ringi
bell!
You have served us long, you ha
served us well.
Soon we move into our edifice ne
Someday, please God, it will hol
memories too.

AS AN AFRICAN PASTOR SAW IT

(Continued from page 8)

"The Lord in Africa—whither goest thou?" I see problems in Africa on every side but what about the Word of God? What is the Lord in my heart? And in yours? I thank God that He has given me a small part in this work.

On Saturday afternoon we were taken to Moshi to see the film "Martin Luther," the man who freed us from the chains of the pope many years ago. I enjoyed very much to see the fearlessness of Luther before the leaders of the time. On our return to Marangu we went around by the palace of the Chagga king. He and his wife are Christians; they showed us not a little kindness. They were very pleasant to each other and they both greeted us with Christian love. That night when I closed my eyes I could not sleep. All I could see and think of was the film "Martin Luther." If it were not for the expense, I should like to have this film shown in America, too. I am not able to tell my friends well enough; if only they could see for themselves. Seeing a picture is a sermon in itself.

The last Sunday of the conference the morning worship service was again held in the open air. In the afternoon the delegates from each country were called in order to have their pictures taken. When that was done, they all marched to the worship field singing as they went. After the service the chief of Marangu invited us to tea. He and his wife were also Christians and were very kind to us. He too, gave us a short speech. In the evening the farewell service was held together with Holy Communion. In closing we sang "God be with you till we meet again."

The next morning we started on our homeward journey. How I missed seeing our fellow-members that we had met and visited with! We had asked each other many different questions about the work of the Lord. It was very useful to have such a gathering. I thank God that He put the idea into the minds of the leaders of the Lutheran World Federation, and I thank the missionaries and others who helped to make possible my

trip to East Africa.

Traveling by airplane is very quick but it is frightening if a person looks out at the ground. And if the plane is shaking you feel as if your insides will come loose and fall out. Nevertheless, I learned two things from it, namely faith and seeing. Concerning faith, faith causes a person not to consider the loss of his life; he goes in and sits down happily. He believes the airplane will take him to his destination and he has faith in the driver for he is an expert; he knows his job. Do you and I believe God is an expert in everything? If He tells us to give everything for His work, do we remember that He will pour out many more blessings than the little we have given? Also, if He tells us to "go", we must obey Him; he knows where He will take us. He is the Great Pilot.

Concerning seeing; seeing man from above he is like a mere sand-fly. I said to myself, since the airplane is man's invention and the eye of man is small, yet he is able to see thus, how does God look upon us children of men? Is man nothing before God? Yes, it is true; man is a filthy, vile thing in the sight of God. Nevertheless, man has his glory before God if he repents and believes in Jesus Christ. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." (John 3:16)

When we were at Tabor where Livingstone had once lived, I looked around at the place. There were mountains in the middle of Africa; Europe was far away. Indeed I lack the kind of love he had for the black man and I wept. I said, "Surely Dr. Livingstone followed in the steps of our Savior in love; he even died for his love." Today there is a big church in East Africa, and everywhere in Africa there are churches. Although Livingstone's travels were many so that he hardly had opportunity for real mission work, yet surely he was the one who opened the way for the rest to follow. To you, the reader of this report, let me say "There is darkness in Africa yet today; it is only a few who have received the Light. Think of Livingstone and 'go and do thou likewise.'"

IN HIS CARE

By John Parker

He holds the key of all unknown,
And I am glad;
Other hands should hold the key,
If He trusted it to me,
I might be sad.

What if tomorrow's cares were here
Without its rests?
Rather He'd unlock the day,
I, as the hours swing open, say,
"My will is best."

How very dimness of my sight
Makes me secure;
 groping in my misty way,
I feel His hand, I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refugee of His grace,
While here below.

Enough! This covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I'll surely be
Forever blest.

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ACKNOWLEDGEMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Synodical Budget \$275,202.00.								
Budgets:								
Previously acknowledged	161625.78	15955.28	49772.62	14337.63	37798.60	5720.76	1127.76	36913.1
Montreal, Que., Canada, St. Ansgar Danish Ev. Luth. Church	300.00	50.00	50.00	50.00	50.00	25.00		75.00
La Grange, Ill., Mr. and Mrs. John Lorentzen in memory of Jens Mikkelsen of Golgotha Church, Chicago	10.00							10.00
Exira, Ia., Ophelia Ladies Aid in memory of Jens Mikkelsen, father of Mrs. Rev. Stanley Larsen	25.00		25.00					
Luck, Wis., Willing Workers in memory of Mrs. Art Jeverts	2.00				2.00			
Eugene, Ore., Emmaus Luth. S. S.	50.00	25.00	25.00					
Clinton, Wis., Pella Engl. Ev. Luth. Church	100.00		40.00		30.00			30.00
Webster Groves, Mo., Bethany Luth. S. S.	36.00					36.00		
Audubon, Ia., Class 8-A of Our Savior's Church for Ellm Home in memory of Paul A. Lauritsen, son of Mr. and Bruce Lauritsen	2.00	2.00						
Audubon, Ia., Mrs. Ellen Jensen and family in memory of Mrs. Walter Jensen, Exira, Ia.	1.00				1.00			
Blair, Nebr., Mr. and Mrs. J. S. Johnson in memory of Rev. James C. Peterson	5.00						5.00	
Oyens, Ia., Gethsemane Fellowship League	17.00		10.00	7.00				
The Nebraska District, by John P. Johnsen, Treas., in memory of Pastor James C. Peterson	10.00							
An anonymous giver	15.00	15.00						10.00
Harlan, Ia., Immanuel Luth. Ladies Aid in memory of Rev. James C. Peterson	10.00						10.00	
Denver, Colo., St. Mark's Luth. Church (Aurora)	80.00		40.00		20.00			20.00
Brush, Colo., Miss Edel Hansen in memory of Anton Petersen, Elk Horn, Ia.	3.00	3.00						
Beresford, S. D., Nazareth Luth. S. S. for the two Homes	24.19	24.19						
Detroit, Mich., Northwest Trinity Luth. Church	250.00	25.00	100.00		50.00	25.00		50.00
North Luck, Wis., St. Peter's Luth. S. S.	29.00	29.00						
Omaha, Nebr., Miss Christine Larsen in memory of Rev. James C. Peterson	2.00						2.00	
Standard, Alberta, Can., Nazareth Luth. S. S.	20.00	20.00						
Blair, Nebr., First Luth. Guild	75.00				25.00		25.00	25.00
Webster Groves, Mo., Bethany Ev. Luth. Church	331.90		100.00	119.91			11.99	100.00
Shelby, Ia., United Ev. Luth. Church	50.00		25.00		10.00			15.00
Cordova, Nebr., Ladies Aid of Our Savior's Luth. Church	10.00				10.00			
Norwalk, Calif., Trinity Luth. Church	246.50		100.00	46.50	50.00			50.00
TOTAL	163330.37	16148.47	50287.62	14561.04	38046.60	5806.76	1191.75	37288.13

SPECIAL MISSIONS

	Total Received	Foreign Missions (Where Most Needed)	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action	China Mission
Budgets:									
Previously acknowledged	50013.22	743.80	9683.96	15160.25	9931.86	13581.15	438.24	43399.00	101.98
Cushing, Wis., Cushing Loyal Workers	40.00		10.00	10.00	10.00	10.00			
Luck, Wis., Mr. and Mrs. Willie Hansen	3.00				2.00				1.00
Elk Horn, Ia., Mrs. Marie Hansen	10.00		10.00						
Viborg, S. D., in memory of Mrs. Nina Holm, given by friends.	3.00		3.00						
Eugene, Ore., Bethesda Ev. Luth. Church: Scholarship for student in Bible Institute in Colombia \$200, for the So. Am. Mission, wherever it is most needed \$600	800.00		800.00						
Eugene, Ore., Bethesda Ev. Luth. Church	200.00				100.00	100.00			
Eugene, Ore., Bethesda Ev. Luth. Church for support of a Native Pastor	180.00					180.00			
Easton, Calif., Immanuel Missionary Society in memory of Mrs. Fritz Christensen	5.00				5.00				
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Dr. Inadomi	50.00			50.00					
Blair, Nebr., Mr. and Mrs. N. T. Lund	100.00							100.00	
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of their parents	50.00		15.00		15.00	15.00	5.00		
S'dney, Mich., Miss Joan Lavery of Immanuel Luth. Church	20.00						10.00		10.00
Denver, Colo., St. Mark's Luth. Church (Aurora)	32.00		8.00	8.00	8.00	8.00			
Elk Horn, Ia., friends and neighbors of Mrs. Charlotte Sorensen	10.00						10.00		
Spencer, Ia., Bethany Luth. Ladies for Donald Wahlgren's salary	250.00					250.00			
Chicago, Ill., Atonement W.M.S. for a Portable Chapel in Japan Wisconsin District for Helen M. Jacobsen's salary for March and April	140.00			1200.00					
Oregon, Wis., the Ladies Aid	10.00					140.00			
Neenah, Wis., Our Savior's W.M.S. for Rev. A. Morck's translations, in memory of Mrs. F. F. Thomsen	15.00		15.00			10.00			
Blair, Nebr., First Luth. Guild	25.00			25.00					
Cedar Falls, Ia., Rev. and Mrs. Homer Larsen, Life Membership for Mrs. N. C. Carlsen, Blair, Nebr.	6.75		6.75						
Lynwood, Calif., Women's Guild, St. Paul's Luth. Church, Life Membership for Mrs. Samuel Hansen, South Gate, Calif.	6.75		6.75						
Olds, Alberta, Canada, St. Paul's Luth. Church	32.00					32.00			
Neola, Ia., St. Paul's Luth. S. S., an offering	8.41		8.41						
Yankton, S. D., Iva Tanderup	5.00			5.00					
Norwalk, Calif., Trinity Luth. Church	51.89							51.89	
TOTAL	53267.02	743.80	10566.87	16458.25	10071.86	14326.15	463.24	523.87	112.98

"Forward with Christ" receipts to Febr. 25, 1956, \$192,073.16.

Received with thanks.

Blair, Nebr., Febr. 25, 1956.

H. J. Hansen, Treas.

THE GRACE OF APOLOGY

s said a thing one time that we are likely to for-
e said that when we come to the altar to worship
nd remember that we have grieved or wounded or
ed a brother, the first thing to do is to go and a-
ze and be reconciled.

t Jesus said was not incidental nor accidental, but
mental. It goes to the root of things. It is a major
an virtue, this willingness and promptness to a-
ze for wrongs done to others.

is full of strained relationships. In our short-
ness we offend and injure others unthoughtedly.
bsorption in our own affairs causes us to neglect
imes those who have a claim to our care. Mis-
standings rise most naturally. An inflection of the
sometimes carries a meaning we did not want nor
to convey. Our actions are often not a true index
motives and heart. And out of these unintention-
ings to one another grow most of the quarrels of

r many of these would disappear if we would hunt
r wrongs to others and apologize for them rather
unt for the wrongs done by others to us and hug
ost of offended feelings!

e people in their spare time spend many minutes
g over the wrongs others have done to them. It
occurs to them how much they may have wrong-
ers. We can tell just about what our state of grace
how our thoughts turn in moments of leisure. Is
a burden over the wrongs done to others? Test
lf out and see which stirs you the most.

harder to apologize than it is to accept an apology.
cept an apology means that we were right and the
person now acknowledges it. But to apologize
to confess that we were wrong. No one likes to
that he has been wrong, especially if he intended
right. But no matter how hard it is there is the
command to do it. And there is no use going on
altar to worship, no use to carry your head high,
to tramp down that inner feeling that you ought
knowledge your fault—for God will not accept it
u go and be reconciled.

through the Bible, this same fundamental truth is
sized. Forgiveness is a duty, and so is confession
Mt. James says: "Confess your faults one to an-
" "Go...; first be reconciled," said Jesus. All
The Lord wills it. We will obey and we will pray
re may have sufficient grace to apologize.

—The Prospector.

BOOK REVIEWS

WHY I AM A LUTHERAN

By Victor E. Beck, Thomas Nelson and Sons, 190
pages, \$2.75.

Many people ask the question, "Why are there so
many denominations?" They sometimes ask the question,
"Why Lutheran?" or "Why Methodist?" The author of
the present book has attempted to answer the question
"Why I am a Lutheran." He does this in an interesting
fashion. He is an Augustana Lutheran pastor and writer,
who has traveled in Europe and who has had a number
of contacts with prominent Lutheran leaders. He gives
us the European background of his thinking, which is
important, because Luther came from Germany. The
author has a lengthy chapter in which he has prominent
Lutheran leaders of the United States give their answer
to the question, "Why I am a Lutheran." This chapter is
in itself very interesting. I feel sure that both pastors
and lay people will read the book with a great deal of
profit.

J. M. J.

A CHRISTIAN IN POLITICS— LUTHER W. YOUNGDAHL

By Robert Esbjornson, T. S. Denison and Company,
384 pages, \$3.50.

The Youngdahl name is well-known in America. The
Governor of Minnesota a few years ago became known
because of his Christian principles, and of late he has
became known as a federal judge, especially because of
his attitude in the Lattimore case. The author of the
book before us loves his subject very much and he has
a great admiration for Youngdahl. He goes into detail
describing his life and his family, and when you have
read the book you will have the impression that Young-
dahl certainly is a noble personality. All admirers of
Youngdahl will want to buy the book. It also gives a
great deal of contemporary information about politics
and campaigns in present day America. Our only objec-
tion to the book is that it is rather long and that a much
better biography of Youngdahl could be written when
he is eighty years old than the author has done in the
present book. However, anyone interested in Youngdahl
will be rewarded reading the book.

J. M. J.

NEWS AND NOTES

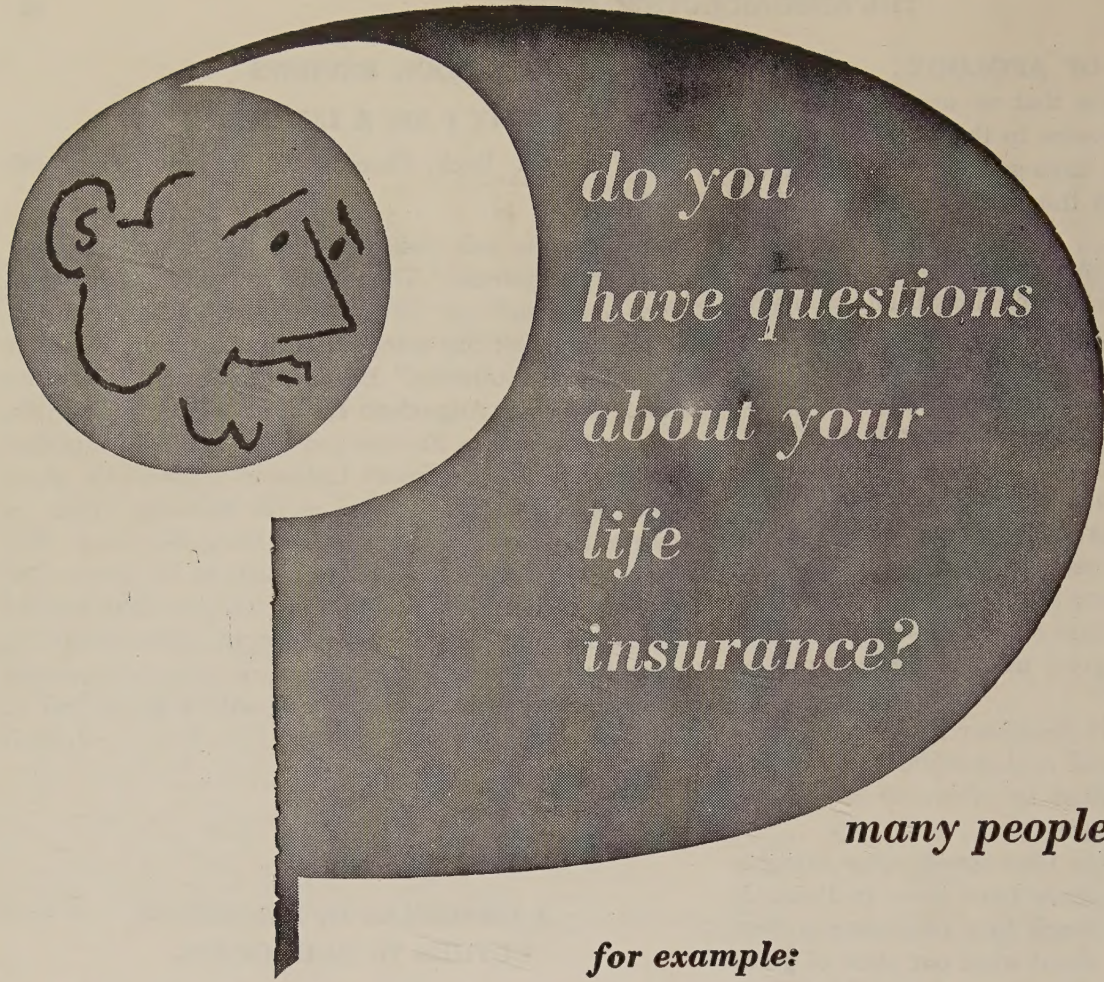
(Continued from page 6)

ne, Wis., Gethsemane Lutheran
e, Karl J. Wilhelmsen, pastor.
gregation reports 1280 baptiz-
members. It had an annual income
\$62.11. \$9,621.87 of that amount
e building fund and \$10,385.95
nevolences. Two morning ser-
re conducted every Sunday.

Coffee Time. Salem Lutheran
Church, Brooklyn, N.Y. V. O. Aron-
sen, pastor, has begun to serve a cup
of coffee following the 11:00 A.M. ser-
vice. This gives people a chance to get
acquainted and to meet old friends.
This is no doubt of no little value in a
congregation where people may be
scattered. We are interested in how

this fellowship works out and if it is
used in other congregations. We recall
from Eastern Canada that we called
that type of work "Coffee mission."

Cushing, Wis. Pastor Gerhard Ny-
gaard, of Red Deer, Alberta, Canada,
has accepted a call extended to him
from the Cushing and North Luck
parish.



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